He Speaks of Agricultural, Commercial, that flashes in the lights and that show Masquerade Ball

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Dr. Talmage in this discourse gives vivid classification of the vices of speech and pleads for honesty in all that is said and done. His text Acts v, 1-10, "A certain man named An anias, with Sapphira, his wife, sold a possession," etc.

A well-matched pair, alike in ambition and in falsehood, Ananias and Sap phira. They wanted a reputation for great benificence, and they sold all their property, pretending to put their entire proceeds in the charity fund while they put much of it in their pocket. There was no necessity that they give all their property away, but they wanted the reputation of so doing. Ananias first fied about it and dropped down dead. Then Sapphira lied about it, and she droppped down dead. The two fatalities a warning to all ages of the danger of sacrificing the truth.

There are thousands of ways of telling a lie. A man's whole life may be a falsehood, and yet never with his lips may he falsify once. There is a way of uttering falsehood by look, by manner, as well as by lip. There are persone who are guilty of dishonesty of speech and then afterward say "maybe," calling it a white lie when no lie is that color. The whitest lie ever told was as black as perdition. There are those so given to dishonesty of speech that they do not know when they are lying. With some it is an acquired sin, and with others it is a natural infirmity. There are those whom you will recognize as born liars. Their whole life, from cradle to grave, is tilled up with vice of speech. Misrepresentation and prevarication are as natural to them as the infantile disease and are a sort of moral croup or spiritual scarlatina.

Then there are those who in after life have opportunities of developing this evil, and they go from deception to deception and from class to class, until they are regularly graduated liars. At times the air in our cities is filled with falsehood, and lies cluster around the mechanic's hammer, blossom on the sit in the doors of churches. They are everything. I arraign commercial man can save himself. An Arminian called by some fabrication and they are called by some, fiction. You might call them subterfuge, or deceit, or romance, or fable, or misrepresentation, or delusion, but as I know nothing to be gained by covering up a God defying sin with a lexicographer's blanket, I shall call them in plainest vernacular, lies. They may be divided into agricultural, commercial, mechanical, social and ecclesiastical.

AGRICULTURAL FALSEHOODS. First of all, I speak of agricultural falsehoods. There is something in the presence of natural objects that our great cities-a farm wagon in The trees never issue false stock. The wheatfields are always honest. Rye and oats never move out in the night, not paying for the place they occupy. Corn shocks never make false assignment. Mountain brooks are always current. The gold of the wheatfields is never counterfeit. But while the tendency of agricultural life is to make one honest, honesty is not the characteristic of all who come to the city markets from the country districts. You hear the creaking of the dishonest farm wagen in almost every street of our great cities-a farm wagon in which there is not one honest spoke, or one truthful rivet, from tung to tailboard. Again and again has domestic economy in our great cities foundered on the farmer's firkin. When New York and Washington sit down and weep over their sins, let Westchester county and the neighborhoods around this capital sit down and weep over theirs. The tendency in all rural districts is

to suppose that sins and transgressions cluster in our great cities, but citizens and merchants long ago learned that it is not safe to calculate from the character of the apples on the top of the farmer's barrel what is the charcter of the apples all the way down toward the bottom. Many of our citizens and merchants have learned that it is always safe to see the farmer measure the barrel of beets. Milk cans are not always honest. There are those who in country life seem to think they have a right to overreach grain dealers and merchants of all styles. They think it is more honorable to raise corn than to deal in corn. The producer somestimes practically says to the merchant, "you get your money easily anyhow." Does he get it easily? While the farmers sleeps-and he may go to sleep conscious of the fact that his corn and rye are all the time progressing and adding to his fortune or his livelihood-the merchant tries to sleep, while conscious of the fact that at that moment the ship may be driving on the rock or a wave sweeping over the hurricane deck spoiling his goods, or the speculators may be plotting a monetary revolution, or the burglars may be at that moment at his money safe, or the fire may have kindled on the very block where his store stands.

Easy, is it? Let those who get their living in the quiet farm and barn take the place of one of our city merchants and see whether it is so easy. It is hard enough to have the hands blistered with outdoor work, but it is harder with mental anxieties to have the brain consumed. God help the merchants. And do not let those who live in country life come to the conclusion that all the dishonesties belong to city

COMMERCIAL LIES.

I pass on to consider commercial lies. There are those who apologize for deviations from the right and for practical deception by saying it is commercial custom. In other words, a lie by mul toplications becomes a virtue. There are large fortunes gathered in which there is not one drop of the sweat of unrequitted toil, and not one spark of bad temper flashes from the bronze racket, and there is not one drop of needlewoman's heart's blood on the crimson plush, while there are other fortunes about which it may be said that on every doorknob and on every figure of the carpet and on every wall there is the mark of dishonor. What if the hand wrung by toil and blistered until the skin comes off should be placed on th exquisite wall paper, leaving its mark of blood-four fingers and a thumb? Or if in the night the man should be aroused from his slumber again and again by his own conscience getting himself up on elbow and cry-

ing out into the darkness, "Who is

There are large fortunes upon which God's favor comes down, and it is just affluent as it is to be poor. In many a house there is a blessing on every pic-Mechanical and Ecclesiastical Lies - A ers in the music and that dances in the home." That night her husband said er up the ulcered feet. Stench of lamp Plate Plea for Telling the Truth-The quick feet of the children pattering through the hall has in it the favor of there are thousands and tens of thourity. They were born honest, they will live honest and they will die honest But you and I know that there are in commercial life those who are guilty of great dishonesties of speech. A merchant says, "I am selling these goods at less than cost." Is he getting for those goods a price inferior to that which he paid for them? Then he has spoken the truth. Is he getting more? Then he lies. A merchant says, "I Then he lies.

But there are just as many falsesomewhere else." Can he get it for \$4 somewhere else or did he say that just for the purpose of getting it cheap by depreciating the value of the goods? falsehoods before the counter as there are behind the counter.

A man unrolls upon the counter a bale of handerchiefs. The customer says "Are these all silk?" "Yes." "No cotton in them?" Are those handkerchief all silk? Then the merchant told the truth. Is there any cotton in them? Then he lied. Moreover. he defrauds himself, for this customer cming in will after awhile find out that he has been defrauded, and the and say, "No, I won't go there; that's the place where I got those handker-God, and, secondly, he picked his own pocket.

Who would take the responsibility yesterday told by hardware men, and coed refrigerators of the metropolis. clothiers, and lumbermen, and tobacconists, and jewelers, and importers, and shippers, and dealers in furniture, and dealers in coal, and dealers in groceries? Lies about buckles, about saddles, about harness, about shoes, about hats, about coats, about shovels, about tongs, about forks, about chairs, about falsehods as one of the crying sins of our time.

## MECHANICAL LIES.

I pass on to speak of mechanical falsehoods. Among the artisans are those upon whom we are dependent for the houses in which we live, the garments we wear, the cars in which we ride. The vast majority of them are, so lieves that immersion is necessary for far as I know them, men who speak the truth, and they are upright, and any such thing. It is hardly many of them are foremost in great philanthropies and in churches, but that they all do not belong to that class every one knows. In times when there is a great demand for labor it is not so easy for such men to keep their obligations, because they may miscalculate in regard to the weather or they may not be able to get the help they anticipated in ther enterprise. I am speaking now of those who promise to do that which they know they will not be able to do. They say they will come on Monday. They say they will come on Wednesday. They do not come until Saturday. They say they will have the job done in ten days. They do not get it done before 30. And when a man becomes irritated and will not stand it any longer then they go and work for him a day or two and keep the job along, and then some one else gets irritated and outraged, and they go and work for that man and get him pacified, and then they go somewhere else. I believe they call that "nursing the

Ah, my friends, how much dishonor such men would save their souls if they would promise to do only that which they know they can do! "Oh," they say, "it's of no importance. Everybody expects to be deceived and dis | ministers of the gospel critical and appointed." There is a voice of thun- | denunciatory and full of misrepresender sounding among their saws and the hammers and the shears, saying "All liars shall have their place in the lake that burns with fire and brimstone."

I pass on to speak of social lies. How much society is insincere? You hardly know what to believe. They send their regards. You do not exactly know whether it is an expression of

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to see you so very much; she had some- | Lights out. sands of merchants who, from the first | thing very important to disclose to you day they sold a yard of cloth or firkins | in her last hour, and she sent three of butter, have maintained their integ- times today, but found you absent every time." Then this woman bethought herself that she had had a bargin with her neighbor that when the long protracted sickness was about to come to an end she would appear at her bedside and take the secret that was to be disclosed. And she had said she was "not at home."

Social life is struck through with insincerity. They apoligize for the fact that the furnace is out; they have not paid \$25 for this article." Is that the had any fire in it all winter. They price he paid for it? All right. But apoligize for the fare on the table; suppose he paid for it \$23 instead of \$25. they never live any better. They decry their most luxuriant entertainment to win a shower of approval from you. hoods before the counter as there are They point at a picture on the wall as a behind the counter. A customer comes work of one of the old masters. They in and asks, "How much is this arti- say it is an heirloom in the family. It cle?" 'It is \$25." "I can get that for \$4 hung on the wall of a castle. A duke gave it to their grandfather! People that will lie about nothing else will lie about a picture. On small income we want the world to believe we are af-If so, he lied. There are just as many fluent, and society today is struck through with cheat and counterfelt and sham. How few people are natural! Frigidity sails around, iceberg grinding against iceberg. You must not laugh outright. That is vulgar. You must smile. You must not dash quickly across the room. That is vulgar, You must glide. Much of society is a round of bows and grins and grimaces and oh's and ah's and he, he, he's and simperings and namby pambyism, a whole world of which is not worth one good next time he comes to town and goes honest round of laughter. From such shopping he will look up at that sign a hollow scene the tortured guest retires at the close of the evening, assuring the host that he has enjoyet himchiefs." First, the merchant insulted self. Society is become so contorted and deformed in this respect that a mountain cabin where the rustice gather at a quilting or an apple paring has of saying how many falsehoods were in it more good cheer than all the fres-

### ECCLESIASTICAL LIES

I pass on to speak of ecclesastical lies, those which are told for the advancement or retarding of a chirch or sect. It is hardly worth your while to ask an extreme Calvanist wat an Armenian believes. He will tell sofas, about horses, about lands, about you that an Arminian believes that worth your while to ask an externe Ar minian what a Calvinist believes. He will teil you that a Calvanist believes that God made some men just o damn them. A Calvanist believes is such thing. It is hardly worth your while to ask a Pedo-Baptist what a bankist believes. He will tell you a baptst besalvation. A Baptist does not believe your while to ask a man who very much hates Presbyterians what a Presbyterian believes. He will tell you that a Presbyterian believes that there are infants in hell a span log, and that very phraseology has come down from generation to generation in the Christian church. There never was a Presbyterian who believed that "Oh," you say, "I heard some Prespyterian minister twenty years ago say jo." You did not. There never was a man who believed that. There never will be a man who believes that. And yet from boyhood I have that particular slander against a Christian church going down through the community.

Then, how often it is that there are misrepresentations on the part of individual churches in regard to other churches, especially if a church comes to great prosperity, and the singing is poor, and all the surroundings are decrepit, and the congregation are so hardly bestead in life that their pastor goes with elbows out, then there will always be Christian people in churches who say, "What a pity; what a pity!,, But let the day of prosperity come to a Christian church and let the music be triumphant, and let there be vast assemblages, and then there will be even tation and falsification, giving the impression to the outside world that they do not like the corn because it is not ground in their mill. Oh, my friends, let us in all departments of life stand back from deception.

But some one says, "The deception that I practice is so small that it does'nt amount to anything." Ah, my friends, it does amount to a great deal. You say, "When I deceive, it is only about a case of needles or a box of buttons or a row of pins." But the article may be so small you can put it in your vest jocket, but the sin is as big as the pyramids, and the echo of your dishonor will reverberate through the mountains of eternity. There is no such thing as a small sin. They are all vast and stupendous, because they will all have to come under inspection in the day of judgment. You may boast yourself of having made a fine bargain-a sharp bargain. You may carry out what the bible says in regard to that man who went in to make a purchase and depreciated the value of the goods and then after he had got away boasted of the splendid bargain he had made./ "It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth." It may seem to the world a sharp bargain but the recording angel wrote down in the ponderous tones of eternity, "Mr. So-and-so, during business on Pennsylvania avenue or Broadway or Chesnut street or State street, told one lie.

SPEAK THE TRUTH.

May God extirpate from society all the ecclestiastical lies, and all the social lies, and all the mechanical lies, and all the commercial lies, and all the agricultural lies, and make every man to speak the truth of his neighbor. My friends, let us make our life correspond to what we are. Let us banish all deception from our behavior. Let us remember that the time comes when God will demonstrate before an assembled universe just what we are. The secret will come out. We may hide it while we live, but we cannot hide it when we die. To many life is a masquerade ball. As at such entertainment gentlemen and ladies appear in garb of kings or queens or mountain bandit or clown, and then at the close of the dance put off their disguise, so many all through life are in mask. The masquerade ball goes on, and gemmed hand clasps gemmed hand, and dancing feet respond to dancing feet, and gleaming brow bends to gleaming brow, and the masquerade languor comes and blurs the sight. put him in the class of extraordinary Lights lower. Floor hollow with se- cases.

the heart of an external civility. They ask you to come to their house. You | wall. Lights lower. Now the masquerhardly know whether they really want ade is hardly seen. The fragrance you to come. We are all accustofned is exchanged for the sickening odor of "Not at home" very often means too in the damp of sepulchers. Lights lazy to dress. I was reading of a lady lower. Mists fill the room. The scart tured wall and on every scroll and on who said she had told her last fashion- drops from the shouder of beauty, a every traceried window, and the joy able lie. There was a knock at her door, shroud. Lights lower. Torn leaves and she sent word down, "Not at and withered garlands now hardly covto her, "Mrs. So and so is dead." "Is it wicks almost quenched. Choking damppossible!" she said. "Yes and she died ness. Chillness. Feet still. Hands God and the approval of man. And in great anguish of mind. She wanted folded. Eyes shut. Voice hushed.

## NORTH CAROLINA.

North Carolina Presbyterian: Rev. A D. McClure closed a very delightful and helpful series of services at Lumber Bridge church Sunday night. The pastor reports a great revival and spiritual uplift as a result of the week's work. There were seven professions of faith. Kinston Press That mean Ouslow

county man who wanted to put his poor old father on the county as a county charge, is named J. W. Shepard, and does a mercantile business at Pollocks- C. F. & Y. V. ville. He is said to be worth \$3,000 to \$10,-660. The old man was offered a home by a sen-in-law.

Maxton Scottish Chief: It is said that Mr. Caskill's loss in the burning of the wood wroks and foundry last week will amount first and last to nearer \$12,000 than \$5,000, as we stated in our former paragraph. The night before he had a small barn on one of his country places burned. There were two or three bales of cotton lost in this fire.

Raleigh News and Observer: An attempt to rob the safe in the railroad agent's office in the freigh depot, at Burlington, was made Sunday night. The burglars broke in the door and endeavored to blow open the safe. The explosion did not act as expected, blowing off part of the back of the safe, but not large enough, however, to secure the money inside.

Greensboro Record: A negro woman, very decently dressed, called at the house of a colored woman on Mebane street, Saturday afternoon, with a baby old enough to sit alone, and asked the inmate of the house, a woman named Miller, also colored, to please keep her baby for a few minutes. She did so, but the minutes grew into hours, the hours into days, and still the woman returned not. The child seems very well contented, but is not able to tell its name or that of its mother. Asheville Citizen: The superiority of

he apples of Western North Carolina has again been demonstrated to the world, this time in a contest in Madison Square Garden, New York city. The Citizen recently noted the fact that George E. Ecggs, a well known grower living near Waynesville, was in Asheville ca his way to New York to place varieties of his apples in a contest. Mr. Boggs returned several days ago, and yesterday wrote W. F. Snider, of Ashe- J. W. FRY. ville, to the effect that he had just received a letter from the superintendent of the fruit department in the American Institute Fair. In this letter Mr. Boggs was informed that he had won two first rizes on apples, one for ten varieties and the other for twenty-five varieties. Charlotte Observer: Milton Young, colored, met with a most horrible death vesterday about 2:45 o'clock, at the Charlotte Oil and Fertilizer Works. He was caught in the belt and carried around on the pulley several times, the lower part of his body being horribly torn and mangled. The accident occurred in the fertilizer room. The man lived for a half hour. He never spoke after the accident occurred .- It is funny to read of Judge Ewart, of the Western criminal circuit, quarreling from the bench, in his charge to the grand jury of Buncombe court, with a 'squire who had issued warrants against the Southern Railway Company for giving free passes and citing his honor as one of the witnesses-charging that this 'squire is a discharged employe of the Southern and under indictment for a felony. We have fallen upon strange times here in the old state.—Sid Peterson killed Jerome McCurry on last Friday in Yancey county. Thursday night before the killing some unknown parties shot Peterson's house full of holes. The McCurrys accused Sid Peterson of reporting them to the last term of Yancey court for selling liquor, and since that time Peterson has been afraid to have a lamp burning in his house for fear of being assassinated. Friday night after the killing some unknown parties burned Peterson's house, barn and a crib full of corn and George McCurry was seen to shoot Peterson's mule, and Dan Young's mulwas also killed by some one. Young is a brother-in-law of Peterson. Peterson is in hiding, I learn from the McCurrys and their friends, but will surrender him-

## STATE: PRESS.

A minister went to preach a young man's funeral, and found the sweethear of the deceased sitting by the coffin weeping. In his hurry and confusion the minister, instead of opening the family Bible, opened an album music box, which immediately proceeded to play with great feeling, "The Girl I Left Behind Me." But that minister's embarrassment was not half equal to, nor his mistake so great, as Senator Butler's when, instead of opening his Bible, he has opened Sotho Wilson's mouth, which he can neither shut nor smother. And the senator's constituents are listening to the song of the wicked sorcerer.-High Point Citizen.

During the war in northern prisons, negro soldiers were purposely made guards over confederate prisoners, who were half starved. This was to humiliate southern gentlemen who were mostly the prisoners. Enticements were daily offered of the necessaries of life to these perishing men to cross over the dead line, and were shot down like dogs by negro guards, and they gloried because they had killed a rebel! Still they were never punished for the murder. A negro guard at the state penitentiary is in the same attitude. Negro policemen in Wilmington at every turn, negro school committeemen as required by fusion law-negro everything, to aggrivate the native white people for political purposes .- Pender

The color line in politics has been fixed in North Carolina for many years. This writer found it fixed when he reached his majority and cast his first ballot as a free American citizen. For the most part the colored people, urged on by unprincipled and unscrupulous white men, have kept the color line well drawn at the ballot box. In this they have not been wise, for oftener than otherwise they have thus helped put into office | NEW YORK, WILMINGTON, N. a crowd of plunderers and place hunters, whose own interests have greatly transcended the interests of the people whom they have duped into voting for them by hollow promises and false representations. The commonwealth wishes to be conservative (and we challenge any one to show wherein we have not been conservative in matters political) but we be lieve that the time has come for all honest and sincere white men in the state to stand firmly by the principles of right-namely, the supremacy of the race. We do not wish to be misunderstood by our colored friends. As a race they have achieved a great deal under the circumstances; and had they been let alone by mean selfish white men, they would have accomplished for themselves much more than they have .- Scotland Neck Democrat.

The Synod of Virginia Fredericksburg, Va., October 22.-The synod of Virginia was engaged most of today in hearing argument in the matter of the reverends Messrs. E. W. Leyburn and J. W. Lafferty against Winchester presbytery. The ground of com-plaint is that Rev. V. G. Smith was ordained without being required to stand the usual examinations called for by the Book of Church Order and without ball goes bravely on. But after awhile having the qualifications which would The Indian Up-R sing

Washington, October 28.-Adjutant General Breck has received the follow ing report from General Otis, comas honest and just as Christian to be to take a discount off what we hear. garland that have lain a long while | manding the department of Colorado, as to the Indian troubles there: Denver, Colo., October 27.

To the Adjutant General: "Duchesne's telegram of last night says fifty Uncompangres, 125 Uninthas and White Mountain Indians are absent from their reservation on a hunting expedition. No information has been received at the agency regarding reported engagement with Colorado officials, and matters are quiet there. Wright's troops left this morning for the scene of the reported difficulty and | Schedule in Effect September 22nd, 1897, Logan's cavalry squadron is ready and will proceed to Duchesne if necessary. Reliable information should be received today. The heavy snow storm which has prevailed throughout this section of the country makes telegraphic communication and railway travel difficult. The Prince and Duchesne wagon road is wellnigh impracticable for infantry.

Schedule in Effect October 10th, 1897.

TRAINS LEAVE WILMINGTON. DAILY. Arrives Fayetteville 11:10 a. m. 8:00 a. m. Sanford 12:50 p. m., Greensboro 3:20 p m., Walnut Cove 4:49 p. m., Mt. Airy 6:45 p.m. Connects with Southern Railway at Greens-

boro. Arriving Salisbury 8:50 p. m., Asheville 12:12 a. m., Knoxville 4:00 a. m., Chattanooga 7:40 a. m., Nashville 1:35 p. m., Charlotte 10:00 p. m., Atlanta 6:10 a. m., Danville 12:00 night, Lynchburg 1:58 a. m., Charlottesville 3:35 a. m., Washington 6:42 a. m., Baltimore 8:00 a. m., Philadelpnia 10:15 a. m., New York 12:43 p. m.

TRAINS ARRIVE WILMINGTON. DAILY. From New York. Philadelphia, 7:20 p. m. Baltimore, Washington, Char-lottesville, Lynchburz, Danville, Mt. Airy, Walnut Cove, Greens boro, Nashville, Chattanooga Knoxville, Asheville, Salisbury, Atlanta, Charlotte and all points North, South and West.

LOCAL FREIGHT TRAIN NO. 8. Leave Wilmington 2:55 p. m., arrives

Fayetteville 9:15 p. m. Passenger Coach attached to this train. Connections at Fayetteville with Atlantic Coast Line, at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Rail. road, at Sanford with the Seaboard Air Line, at Gulf with the Durham and Charlotte Railroad, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk and Western Railway.

W. E. KYLE, Gen'l Manager. Gen'l Pass. Agen'.



Schedule in Effect May 30, 1897.

Train 41.-Leaves Wilmington 3:20 p. m. arrives Lumberton 5:26 p. m., Pembroke 5:46 p. m., Maxton 6:12 p. m., Laurinburg 6:23 p. m., Hamlet 6:53 p. m. Connects at Hamlet with train 41 for Charlotte and Atlanta, and with train 402 for Portsmouth, Richmond, Washington and points North.

Train 41.-Leaves Portsmouth 9:20 a. m. arrives Weldon 11:41 a. m., Raleigh 3:30 p. m., Sanford 5:03 p. m., Hamlet 6:53 p. m., Rockingham 7:39 p. m., Wadesboro 8:11 p. m., Monroe 9:12 p. m.. Charlotte 10:25 p. m., Athens 3:45 a. m. and Atlanta 6:20 a. m. Connection at Weldon with train from Richmond and all Northern points. Pullman sleeper, Portsmouth to Nashville,

Train 403 .- Leaves Washington 4:10 p. m., Richmond 8:56 p. m., Portsmouth 8:45 p. m. Arrives Weldon 11:10 p. m., Raleigh 2:07 a. m., Sanford 3:35 a. m., Hamlet 5:10 a, m., Rockingham 5:23 a. m., Wadesboro 5:54 a. m., Monroe 6:43 a. m., Charlotte 7:59 a. m., Lincolnton 10:20 a. m., Shelby 11:18 a. m., Rutherfordton 12:30 noon, Athens 1:15 p. m., Atlanta 3:50 p. m. Connections at Atlanta for all points South and West. Pullman Sleeper, Washington to Atlanta, and Pertsmouth to Chester.

Train 38.-Leaves Hamlet 8:20 a. m. Arrives Laurinburg 8:46 a. m., Maxton 9:05 a. m., Pembroke 9:31 a. m., Lumberton 9:53 a. m., Wilmington 12:05 noon. Connects at Hamlet with trains from Washington, Portsmouth, Charlotte and At-

Train 402.-Leaves Atlanta 1:00 p. m. Arrives Athens 3:16 p. m., Monroe 9:30 p. m. Leaves Rutherfordton 4:35 p. m., arrives Shelby 5:55 p. m., Lincolnton 6:56 p. m., Charlotte 8:18 p. m., Monroe 9:10 p. m., Wadesboro 10:31 p. m., Rockingham 11:05 p. m., Hamlet 11:20 p. m., Sanford 1:02 a. m., Raleigh 2:16 a. m., Weldon 4:55 a. m., Portsmouth 7:25 a. m., Richmond 8:18 a. m., Washington 12:31 noon. Pullman Sleepers, Atlanta to Washington and Chester to Portsmouth.

Train 18 .- Leaves Hamlet 7:15 p. m., arrives Gibson 8:10 p. m. Returning, leaves Gibson 7:00 a. m., arrives Hamlet 7:50 a. m. Train 17.-Leaves Hamlet 8:40 a. m., arrives Cheraw 10:00 a. m. Returning, leaves Cheraw 5:00 p. m., arrives Hamlet 6:20

All trains daily except Nos. 17 and 18. Trains make immediate connections at Atlanta for Montgomery, Mobile, New Or-leans, Texas, California, Mexico, Chatta-Nashville, Memphis, Macon.

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# ATLANTIC COAST LINE.

Departures from Wilmington! NORTHBOUND.

DAILY No. 48-Passenger-Due Mag-9:35 A. M. nolia 10:59 a. m., Warsaw 11:10 a. m., Goldsboro 11:58 a. m., Wilson 12:43 p. m., Rocky Mount 1:20 p. m., Tarboro 2:58 p. m., Weldon 3:39 p. m., Petersburg 5:54 p. m., Richmond 6:50 p. m., Norfolk 6:05 p. m., Washington 11:10 p. m., Baltimore 12:53 a. m., Philadel. phia 3:45 a. m., New York 6:53 a, m., |Boston 3:00 p. m. DAILY No 40-Pessenger-Due Magnolia 7:15 P. M. 8:55 p. m., Warsaw 9:16 p. m., Goldsboro 10:10 p. m., Wilson 11:06 p. m., |Tarboro 6:45 a. m., Rocky Mount 11:57 p. m., Welden 1:44 a. m., Norfolk 10:30 a. m., Petersburg 3:24 a. m., Rich-

Philadelphia 11:25 a. m., New York 2:03 p. m., Boston 9:00 DAILY No. 50-Passenger-Due Jackexcept sonville 3:58 p. m., Newbern Sunday 5:20 p. m.

mond 4:20 a. m., Washington

7:41 a. m., Baltimore 9:05 a. m.,

2:00 P. M. SOUTHBOUND.

DAILY No. 55-Passenger-Due Lake 4:00 P. M. Waccamaw 5:09 p. m., Chad-bourn 5:40 p. m., Marion 6:43 p. m., Florence 7:25 p. m., Sumter 8:42 p. m., Columbia 10:05 p. m., Denmark 6:30 a. m., Augusta 8:20 a. m., Macon 11:30 a. m., Atlanta 12:15 p. m., Charleston 10:50 p. m., Savannah 2:40 a. m., Jacksonville 8:20 a. m., St. Augustine 10:30 a. m., Tampa 6:45 p. m.

ARRIVALS AT WILMINGTON-FROM THE NORTH.

DAILY No. 49-Passenger-Leave Bos 5:45 P. M. ton [1:03 p. m., New York []9:0 p. m., Philadelphia 12:05 a. m., Baltimore 2:50 a. m., Wash ington 4:30 a. m., Richmond 9:0 a. m., Petersburg 10:00 a. m. Norfoik 8:40 a. m., Weldon 11:56 m., Tarboro 12:12 p. m., Rocky Mount 12:45 p. m., son 2:12 p. m., Goldsbore 3:16 p. m., Warsaw 4:02 p. m., Mag. nolia 4:16 p. m.

DAILY No. 41-Passenger-Leave Bos-9:30 A. M. ton 12:00 night, New York 9:33 a. m., Philadelphia 12:09 p. m., Baltimore 2:25 p. m., Washing. ton 3:46 p. m., Richmond 7:30 p. m., Petersburg 8:12 p. m., [Nor-2:20 p. m., Weidon 3:4 m., Tarboro 6:01 p. m., Rocky Mount 5:45 a. m., leave Wilson 6:22 a. m., Goldsboro 7:01 a. m., Warsaw 7:53 a. m., Magnolia

DAILY No. 51-Passenger-Leave New except bern 9:20 a. m., Jacksonville Sunday 10:42 a. n. 12:40 P. M.

FROM THE SOUTH.

DAILY No. 4-Passenger-Leave Ta-12:15 P.M. pa 8:00 a. m., Sanford 1:50 p. m. Jacksonville 6:55 p. m., Savan nah 12:50 night Charleston 5:30 a, m., Columbia 5:50 a, m., At-lanta 8:20 a, m., Macon 9:30 a. m., Augusta 3:05 p. m., Denmark 4:55 p. m., Sumter 6:45 a. m., Florence 8:55 a. m., Macon 9:34 a. m., Chadbourn 10:35 a. m., Lake Waccamaw 11:06 a. m.

Daily except Sunday. Trains on the Scotland Neck Branch Road leaves Weldon 4:10 p. m., Hallfar :28 p. m., arrives Scotland Neck at 5:20 p. m., Greenville 6:57 p. m., Kinston 7:55 p. m. Returning leaves Kinston 7:50 a. m., Greenville 8:52 a. m., arriving Halifax at 11:18 a. m., Weldon 11:33 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8:20 a. m., and 3:30 p. m., arrive Parmele 9:10 a. m. and 5:10 p. m., returning leave Parmele 9:35 a. m. and 6:30 p. m., arrive Washington 11:M s. m. and 7:20 p. m. Datly except Sunday. Train leaves Tarboro, N. C., daily except Sunday, 5:30 p. m., Sunday, 4:05 p. m., arrives Plymouth 7:40 p. m. and 6:00 p. m. Returning leaves Plymouth daily

except Sunday 7:50 a. m., and Sunday 9:00 a. m., arrives Tarboro 10:05 a. m. and 11:00 a. m. Train on Midland N. C. Branch leaves Goldsboro daily except Sunday, 7:10 a. m. arriving Smithfield 8:30 a. m. Returning leaves Smithfield 9:00 a. m.; arrives at

Goldsboro 10:25 a. m. Train on Nashvile Branch leaves Rocky Mount at 4:35 p. m., arrives Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrives at Rocky Mount 9:05 a. m., daily except Sunday. Train on Clinton Branch leaves War-

saw for Clinton daily, except Sunday, 11:15 a. m. and 4:10 p. m. Returning leaves Clinton 7:00 a. m. and 3:00 p. m. Florence Railroad leave Pee Dee 9:10 m., arrive Latta 9:30 a. m., Dillon 9:42 a. m., Rowland 10:00 a. m., returning leave Rowland 6:10 p. m., arrives Dillon 6:30 p. m., Latta 6:44 p. m., Pee Dee 7:08 p. m.

daily Trains on Conway Branch leave Hub 8:30 a. m., Chadbourn 10:40 a. m., arrive Conway 1:00 p. m., leave Conway 2:45 p. m., Chadbourn 5:40 p. m., arrive Hub 6:20 p. m. Daily except Sunday. Central of South Carolina Railroad leave Sumter 6:42 p. m., Manning 7:10 p. m., arrive Lanes 7:48 p. m., leave Lanes 3:26 a. m., Manning 9:05 a. m., arrive Sumter 9:35 a. m. Daily. Georgetown & Western Railroad leave

Lanes 9:30 a. m., 7:55 p. m., arrive George town 12:00 m., 9:14 p. m., leave Georgetown 7:00 a. m., 3:00 p. m., arrives Lanes 8:25 a, m., 5:25 p, m. Daily except Sun-Trains on C. & D. R. R. leave Florence daily except Sunday 8:55 a. m., arrive Darlington 9:28 a. m., Cheraw 10:40 a. m. Wadesboro 2:25 p. m. Leave Florence dany except Sunday 8:10 p. m., arrive Darlington 8:40 p. m., Hartsville 9:35 p. m., Bennettsville 9:36 p. m., Gibson 10:69 p. m. Leave Florence Sunday only 9:05

. m., arrive Darlington 9:27 a. m., Hartsville 10:10 a. m. Leave Gibson daily except Sunday 6:15 a. m., Bennettsville 6:41 a. m., arrive Darlington 7:49 a. m. Leave Hartsville daily except Sunday 6:30 a. Darlington 7:15 a. m., leave Darlington 7:45 a. m., arrive Fiorence 8:15 a. m. Leave Wadesboro daily except Sunday 3:00 p. m., Cheraw 5:15 p. m., Darlington 6:20 p. m., arrive Florence 7:00 p. m. Leave Hartsville Sunday only 7:00 a. m.

Darlington 7:45 a. m., arrive Florence Wilson and Fayetteville Branch leave Wilson 2:06 p. m., II:16 p. m., arrive Sel. ma 3:00 p. m., Smithfield 3:05 p. m., Dunn 3:50 p. m. Fayetteville 4:40 p. m., 1:14 a. m., Rowland 6:10 p. m., returning leave Rowland 10:00 a. m., Fayetteville 11:20 a. m., 10:20 p. m., Dunn 12:07 p. m., Smithfield 12:48 p. m., Selma 1:00 p. m., arrive Wilson 1:42 p. m., 12:10 a. m.

Manchester & Augusta Rallroad trains leave Sumter 4:40 a. m., Creston 5:32 m., arrive Denmark 6:30 a. m. Returning leave Denmark 4:55 p. m., Creston 5:47 p. m., Sumter 6:40 p. m. Daily. Pregnalls Branch train leaves Creston 5:45 a. m., arrives Pregnalls 9:15 a. m. Returning leaves Pregnalls 10:00 p. m.,

Sunday. 2:50 p. m. Daily except Bishopville Branch train leave Elliott 11:10 a, m. and 7:45 p. m., arrive Lucknow 1:00 p. m. and 8:45 p. m. Returning leave Luckpow 6:05 a. m. and 2:00 p. m.

Daily except Sunday. ||Sunday only ||Daily except Sunday. ||Sunday only ||H. M. EMERSON.

R. KENLY, Gen'l Manager. T. M. EMERSON, Traffic Manager.